a quarterly on Jainology

Jain Journal

जैन भवन

JAIN BHAWAN

CALCUTTA

VOL. XII JULY 1977 NO. 1

Rupees One & Paise Fifty

All contributions, which must be type-written, and correspondence regarding contributions and book-reviews should be addressed to the Editor, Jain Journal, P-25 Kalakar Street, Calcutta-7.

For advertisement and subscription please write to the Secretary, Jain Bhawan, P-25 Kalakar Street, Calcutta-7. Subscription for one year Rs. 5.00 for three years . Rs. 12.00. Foreign Rs. 10 00 for one year

Published by Moti Chand Bhura on behalf of Jain Bhawan from P-25 Kalakar Street and printed by him at The Technical & General Press, 17 Crooked Lane, Calcutta-69

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from our readers :

Just received the 'Satrunjaya' Number of *Jain Journal.* You have done an almost impossible thing. Giving Burgess at Rs. 10 which others wouldn't have dared at Rs. 200 or 250. This is like celebrating 'Durga Puja' at that paltry sum.

Brave achiever revered and adored
For Jinagama Ganesa is weilding his pen
True to thy name darling of Sarasvati
Thy fame has touched heavens by way of Satrunjaya.

—Prof. Kalyani Datta
Basanti Devi Girls' College, *Calcutta*

After late Mr. J. L. Jaini, I think, I can easily place you among the most selfless workers in the cause of Jainism. Each issue of *Jain Journal* is better than its predecessor. I was thrilled to go through the contents of the April issue of the *Jain Journal.* I visited Satrunjaya in 1969 when I was posted as Assistant Commissioner in Ahmedabad. But I must frankly admit that I missed the finer points now brought out in the April issue of the *Jain Journal.* I cannot improve upon the tributes paid to you by P. C Das Gupta in his 'Introduction'. I will only add only one word: "The April, 1977 issue of the *Jain Journal* is an Idyll in Prose"

—K. B. Jindal, *Lucknow*

By publishing Satrunjaya in the last number of *Jain Journal* you have rendered a great service to devotees and scholars alike Thanks for conceiving such an idea. What *Jain Journal* is contributing in the field of Jainology is praise-worthy but for its becoming beautiful and fascinating to the scholars your endeavour and scholarship are to be praised. Please accept my praise and congratulations

—Dalsukh Malvania
L.D Institute of Indology, *Ahmedabad*

Received the last April number of *Jain Journal.* It's a pleasant surprise One cannot but admire the way you have accommodated in it, in its entirety with photographs, the vast and massive volume of Satrunjaya of James Burgess, the profound scholar and connoisseur of Indian archaeology, art and architecture. By bringing out this impeccable and beautiful volume rich with so important a material you have rendered a great service to Jaina literature, art and archaeology. For this charming publication no praise is adequate.

—Ratilal Dipchand Desai, *Ahmedabad*

—जैन जर्नल के सम्पादक श्री को अभिनन्दन—

कितने ही वर्ष पूर्व कलकत्ता में 'जैन भवन' नामक एक संस्था स्थापित हुयी थी। यह संस्था जैन विद्या, जैन संस्कृति से सम्बन्धित भिन्न-भिन्न विषयो की आधारभूत सामग्री प्रकाशित करने की दिशा में लघुकाय किन्तु, ठोस रूप मे किसी भी प्रकार की विशेष प्रसिद्धि के मोह से आकर्षित हुये बिना शान्त और उत्तम कार्य कर रही है। जिसने देश विदेश के जैन विद्या प्रेमी विद्वानो का स्नेह और प्रशंसा भी प्राप्त की है।

यह सस्था अपनी कार्यवाही नियमित व्यवस्थित एव रचनात्मक रूप मे चलाती रहे और उसका परिणाम जैन विद्या के विद्वानो तथा जिज्ञासुओ के समक्ष आता रहे, साथ ही जैन विद्या के विभिन्न अगो के अभ्यासी विद्वानो की विद्वता और शोध का लाभ जैन संस्कृति के इच्छुक, एव अभ्यासियों को मिलता रहे, इसीलिये "जैन जर्नल" नामक त्रैमासिक प्रारम्भ किया है। यह त्रैमासिक अग्रेजी भाषा में प्रकाशित होता है। इसके सम्पादक 'श्री गणेश जी ललवानी' है। इसका वार्षिक शुल्क मात्र पाँच रूपया है। उसमे भी तीन वर्ष का शुल्क केवल बारह रूपये ही लिए जाते हैं। इसका पता है—जैन जर्नल, पी-२५ कलाकार स्ट्रीट, कलकत्ता-७।

इस त्रैमासिक मे उच्च कोटि का कागज व्यवहृत होता है एव मुद्रण कार्य भी स्वच्छ सुघड और शुद्धता पूर्वक किया जाता है जो कि नयनाभिराम एव मनोहर है। तदुपरान्त, बढिया आर्ट पेपर पर जैन इतिहास, साहित्य, पुरातत्व और कला से सम्बन्धित प्राचीन कृतियो के इकरगे और बहुरगे चित्र भी प्रकाशित किये जाते है। इन सभी कार्यों को देखते हुये कहना पड़ता है कि वास्तव मे 'जैन जर्नल' जैन विद्या से सम्बन्धित एक आदर्श सामयिक त्रैमासिक है। इस पत्र ने जैन विद्या की संशोधन विषयक कमी की भी पर्याप्त अशों मे पूर्ति एवं मूल्यवान सेवा की है, कर रहा है जो कि हम सभी के लिए अभिनन्दन योग्य एवं दूसरो के लिए उदाहरण स्वरूप है।

इस जर्नल का इतना सुन्दर रूप रग और उसमे प्रकाशित होने वाली उत्तम प्रकार की लेख सामग्री, चित्र सामग्री देखकर स्वाभाविक रूप से एक प्रश्न सम्मुख आता है कि छपाई, कागज, बाईडिग, ब्लाक, आदि के भावो मे दिनोदिन वृद्धि होने पर भी जैन भवन को यह त्रैमासिक मात्र ५) वार्षिक (तीन वर्ष के लिये १२)) अल्प शुल्क मे कैसे पोषाता होगा? उत्तर स्पष्ट है कि जैन भवन के संचालक महानुभाव इस त्रैमासिक के माध्यम से जैन विद्या की उल्लेखनीय भावना को सफल बनाने के हेतु पर्याप्त आर्थिक क्षति उठाते होगें।

उत्तम प्रकार की साहित्य सेवा का उत्तरदायित्व केवल इस संस्था के संचालकगण या कलकत्ता जैन संघ के अग्रगामी ही उठाते रहे और अन्य स्थानों के विद्या-प्रेमी श्रीमंत और संघ ऐसे उत्तम कार्य के लिये अपना उदार सहयोग स्वयं देने के लिये आगे न आवें तो इसमें उनकी शोभा नहीं है। हमारी अल्प समझ के अनुसार तो अपने धन को धन्य बनाने के लिये यह एक श्रेष्ठ स्थान है। इतना ही नही अपनी-अपनी आर्थिक सुविधानुसार अपने कार्य क्षेत्र का विस्तार कर जैन विद्या की सभी शाखाए सविशेष सेवा कर सकें ऐसे विशाल परिमाण मे कार्य करने की आवश्यकता है। अतः हम चाहते हैं कि जिनके पास फण्ड हो ऐसे संघ एव श्री संघ के श्रीमत लोग व संस्थाएं जैन भवन को उदारतापूर्वक आर्थिक सहयोग दें। जैन भवन के संचालको ने इसके लिये आज तक कभी जैन समाज से अपील की हो ऐसा हमारी जानकारी मे नही आया है और वे इस प्रकार की याचना करे ऐसी सम्भावना भी कम है। एतदर्थ, हमे अपने लिए ही लाभ-और गौरवपूर्ण इस कार्य के लिए स्वय चलाकर सहायता देना उचित है। यह तो हुयी प्रासंगिक बात अब मूल बात करे।

'जैन जर्नल' ने गत 'एप्रिल' मास के प्रकाशन मे अपनी गौरवपूर्ण यशस्वी एव उपयोगी कार्यवाही के ग्यारह वर्ष पूर्ण किये। अत: हम प्रस्तुत त्रैमासिक के संपादक 'श्री गणेश ललवानी' तथा जैन भवन के विद्याप्रेमी और भावनाशील संचालक बधुओं को धन्यवाद देते हुये उनका हार्दिक अभिनन्दन करते हैं। साथ ही इस संस्था एव इस त्रैमासिक का आगे और विकास हो, इनके हाथो से जैन विद्या की अधिकाधिक सेवा होती रहे ऐसी आतरिक शुभेच्छा प्रकट करते हैं।

'जैन जर्नल' का गत एप्रिल मास का अंक प्रकाशित कर उन्होने जैन धर्म, संघ, इतिहास, पुरातत्व और कला की जो विशिष्ट सेवा की है उसका यहाँ उल्लेख करना आवश्यक है। जिन-जिन महानुभावो की नजर मे यह विशेषांक पड़ेगा वे इसकी अनोखी और विरल सेवा की मुक्त कण्ठ से प्रशंसा किये बिना नही रहेगे, ऐसा मेरा विश्वास है। अत हमने टिप्पणी द्वारा सभी का ध्यान इस ओर आकृष्ट करना उचित समझा है। सत्य तो यह है कि ऐसी अत्यन्त उपयोगी और सर्वजन श्लाघनीय महत्व की ओर विद्वानो का, जैन संघों का विशेष रूप से ध्यान आकर्षित करना ही हमारी टिप्पणी का प्राण और मुख्य हेतु है। विवरण इस प्रकार है :

नवकारवाली के पूरे १०८ मनको की भाँति १०८ वर्ष पूर्व इस्वी सन् १८६९ मे 'जेम्स बर्जेस' नामक भारतीय पुरातत्व के दिग्गज अंग्रेज विद्वान ने "दि टेम्पल्स आफ शत्रुंजय पालीताणा काठियावाड़" नाम से एक मोटा महाकाव्य सचित्र, सुन्दर और अद्भुत महाग्रन्थ तैयार किया था। इसके चित्र 'साइक्स एण्ड ड्वायर' नामक कम्पनी ने किए थे और प्रकाशन भी इसी कम्पनी ने किया था।

इस ग्रन्थ रत्न को "महाकाव्य महाग्रन्थ" के रूप मे प्रशंसा करने का कारण

यह है कि इसका साइज लगभग "गुजरात समाचार" दैनिक जितना लम्बा चौड़ा और विशाल है। इस माप के २७ पन्ने भर के श्री बर्जेस ने जैन धर्म, जैन तीर्थंकरो, साधु संस्था एवं शत्रुंजय तीर्थ सम्बन्धी प्राचीन परम्परा और शत्रुंजय गिरि के ऊपर के तत्समय विद्यमान जिनालयों टोंको का सविस्तार सख्याबद्ध वर्णन फुट नोट के साथ दिया है। साथ ही इस तीर्थ के छोटे मोटे सैकड़ो मन्दिरों की समृद्धि के सर्वग्राही दर्शन कराने वाले चित्र खास-खास जिनालयो के चित्र व कितनी ही टोंकों के चित्र सब मिलाकर ४५ चित्र देकर इस ग्रंथ को शिल्प स्थापत्य के उत्तम सग्रह जैसा समृद्ध बनाया है। इन चित्रो मे कितने तो एक फुट लम्बे और दस इन्च चौड़े हैं। सभी चित्रों को पुस्तक के कद के मोटे कार्ड बोर्ड पर चिपकाया गया है। इन चित्रो की सर्वाधिक ध्यान देने योग्य विशेषता यह है कि ११० वर्ष पूर्व लिए गए फोटो चित्रो में आज की विकसित फोटोग्राफी कला की तुलना में किसी भी प्रकार की न्यूनता नही लगती। इतना ही नही ये चित्र मंदिरो और टोंको का ऐसा सुरेख हूबहू और आह्लादकारी दर्शन कराते है कि दर्शको का मन चाहता है, उसे देखते ही रहे।

श्री शत्रुंजय तीर्थ पर देवविमान सदृश मन्दिरो की विपुल और अनन्य समृद्धि को देखकर 'देव मन्दिरो की नगरी' रूप मे गौरव भरी उपमा डा० बर्जेस ने ही दी थी। इस काव्यमय कथन की यथार्थता की प्रतीति इन चित्रों को देखते ही हो जाती है। इस ग्रथ मे गिरिराज पर स्थित चौमुखजी के आलीशान और गगन-चुंबी जिन प्रासाद के पाए का नक्सा भी दिया गया है। इस भाँति डा० बर्जेस ने और इसकी प्रकाशक कम्पनी ने इस ग्रन्थ को सर्वांग सुन्दर बनाया है। अतः कहना होगा कि ससार के विशिष्ट समृद्ध और शाश्वत महत्ववाले महाग्रन्थों मे स्थान प्राप्त करने लायक यह महाग्रन्थ है।

इस महाग्रथ मे दी हुयी वर्णनात्मक एव चित्रात्मक समस्त सामग्री को 'जैन जर्नल' जैसे छोटे साइज ($10'' \times 6\frac{3}{4}''$) के अक मे सर्वांग सुन्दर और कलात्मकता से समाविष्ट कर लेना कितना कठिन है यह तो मुद्रण एव प्रकाशन के कलाविद् अथवा मूलग्रथ की समस्त सामग्री को समाविष्ट किए पुस्तक रूप में उपस्थित 'जैन जर्नल' के इस विशेषाक को स्वयं की आँखों से देखने वाला ही समझ सकता है।

पहली बात तो यह है कि मुद्रण की दृष्टि से अत्यन्त अटपटे जैसे इस ग्रन्थ को आसानी से रख रखाव योग्य लघु आकार मे प्रकाशित करने का विचार ही कठिन है। मन मे ऐसी कल्पनाशीलता हो स्पष्ट दर्शन हो कि यह कार्य कितना उपयोगी और सफल प्रमाणित होने वाला है, साथ ही अपार कार्यशक्ति एव सूझ बूझ भी हो तभी ऐसा कार्य हाथ में लेने का विचार पैदा हो सकता है। 'श्री गणेश ललवानी जी' ने अपनी समस्त आंतरिक शक्ति के उदाहरण स्वरूप अनोखा कार्य कर दिखाने का अदम्य उत्साह और अपने इस क्षेत्र के वर्षों के अनुभव के बलपर ही इस

अत्यन्त कठिन काम को पूर्ण रूपेण कर दिखाया है, एव इस शाश्वत मूल्यवान महाग्रन्थ को अभ्यासियों और विद्वानो के लिये सस्ते मूल्य मे सुलभ भी बना दिया है। इसके लिये उनका जितना आभार माने एव अभिनन्दन करें उतना ही थोड़ा है। क्योंकि इस विशेषाक का मूल्य भी केवल दस रूपया है।

श्री ललवानी जी ने इस विशेषांक को तैयार करने में कितनी सतर्कता रखी है यह तो इसी से जाना जाता है कि उन्होने श्री बर्जेस के ग्रन्थ की दृष्टि दोष से रही मुद्रण की अशुद्धियो को भी परिमार्जित कर डाला है। इस विशेषांक का 'शत्रु जय' नाम दिया है। मूलग्रन्थ से ही टाइटल पेज का ब्लाक बनाकर छापा है। इसके अतिरिक्त श्री ललवानी जी ने इस विशेषांक की छोटी-मोटी सभी बातों पर सूक्ष्मता से ध्यान दिया है।

ऐसे समृद्ध कलात्मक और प्राचीन पुस्तक के पुनर्मुद्रण के उत्तम नमूने स्वरूप इस विशेषाक को तैयार करने मे जैन भवन के सचालको को कितनी बडी आर्थिक व्यवस्था करनी पड़ी होगी वह तो वर्तमान की असाधारण मूल्य वृद्धि को देखते हुये सहज ही समझा जा सकता है। इसके लिये हमे इनका अन्तःकरण से आभार मानना चाहिए। वास्तव में वे एक श्रेष्ठ कार्य के सहयोगी बने हैं। हम 'जैन जर्नल' के इस विशेषाक का अन्तर से स्वागत करते है और चाहते हैं कि जैन सघ इसकी तथा जैन भवन की सेवा को पहचान कर इसका आदर करे।

'जैन', 28 मई 1977 के अग्रलेख से

A Homage to A Savant Departed



National Professor Suniti Kumar Chatterji breathed his last at 4 P.M. on Sunday, May 29, 1977 following a heart attack. Though he was widely known as a linguist he was at the same time a great conversationist His versatile genius traversed the realms of art and literature, history and philosophy. We intimately remember his love for Jainology He had not only contributed some invaluable articles to journals but also constantly encouraged those who worked on the religion of the Nirgranthas as an epic of spiritual and cultural expression which is at the same time a much neglected branch of Indology. The editor particularly remembers the letter he received from him which he wrote after reading his book 'Atimukta', a small collection of Jaina legends of yore. He wrote " .. we are receiving books on Jaina religion and ritual, history and philosophy in Bengali but I have not seen such a collection of Jaina short stories before. It seems that your small but beautiful book written in elegant but lucid Bengali is the first attempt to present the treasure of Jaina kathanakas to the learned circle. . I am writing this letter out of heartfelt joy and as you have given me this joy, I congratulate you" This only proved his generosity befitting of a savant The matter did not end there, and one evening he came to his house and spent a couple of hours talking on subjects touching on linguistics, his tour in Russia, food and mythology and, lastly, the different dialects of Rajasthan. This is only to illustrate how unassuming he was and how he encouraged others and was even eager to discover any gem of talent in a man. The editor has always received his personal love and affection and his loss is a bereavement to him beyond description. We pay our sincere homage to the departed soul by reprinting an article of the doyen of linguistics on Jaina Dharma & Ahimsa.

JAINA DHARMA AND AHIMSA

The philosophy and faith of the Jainas is one of the oldest in India, and its history goes back, according to Jaina tradition, to a very ancient age. It is possibly coeval with the early Vedic religion in India, and may even be anterior to it, if we think of the theory that behind Jainism and Buddhism are some of the ideologies of pre-Aryan India. In any case, both Brahmanical and Jaina traditions easily take Jaina history to the 10th century B.C., the age of the Mahabharata War and the period when the Vedic texts were finally compiled. According to Indian tradition, Krsna Dvaipayana Vyasa and his successors compiled the four Veda texts from a fluid mass of hymns and songs and ritualistic literature which was current orally among the priestly classes of the Aryans settled in India. There are various views with regard to the date of Vyasa and the Mahabharata War as well as of the compilation of the Vedas. The dataation starts from before 3000 B.C., the traditional period for the commencement of the Kali age and some scholars take down this date to 2000 B.C., or 1400 B.C But following a sober estimate, which has been arrived at by three noted scholars of England and India, who followed totally different and mutually exclusive methods, the period of the Mahabharata War was sometime in the middle of the 10th Century B.C., and Krsna Dvaipayana Vyasa as well as Krsna Vasudeva Varsneya, both heroes of the Mahabharata, would appear to have flourished about this time Dr F. E. Pargiter, the English scholar, rejected the evidence of the post-Vedic Brahmanas, and relying mainly on the evidence of the Puranas, arrived at this date. The Indian scholar Hemachandra Raychoudhuri, on the other hand, following a totally opposite line of enquiry, in which he rejected the authority of the Puranas and relied only on the Brahmanas and the Upanisads, arrived at the same conclusion that the middle of the 10th century B C was the most likely age of Vyasa and Krsna This was corroborated by Jaina tradition as pointed out by the English scholar, L D. Barnett, who proceeded along this line of argument that Mahavira, the 24th Tirthankara or Supreme Teacher of the Jainas, was a contemporary of Buddha, about 500 B.C., and about 200 years anterior to him flourished Parsvanatha, the 23rd Tirthankara, and about the same distance in time from him lived Neminatha or Aristanemi, the 22nd Tirthankara, who according to both Brahmanical and Jaina texts, was a cousin of Krsna Vasudeva and therefore a contemporary of the Mahabharata War. So Jaina history and Jaina philosophy and culture, as differentiated from Brahmanical philosophy and culture, go back at least to the 10th century B.C. At that time the Hindu or ancient Indian thought and culture had taken their definite form. It was the result of a fusion of the culture-worlds of all the peoples who has found themselves

on the soil of India and started to live side by side with each other in peace and amity. On this background, with its very large amount of racial fusion, some of the distinct ideas and notions of Jainism took shape.

In this racial fusion or miscegenation, we have atleast four main types of people, the black or dark-skinned Nisada or Austric (including peoples of the Kol or Munda group primarily), the golden or yellow-skinned Kirata or Indo-Mongoloids, the brown Dravidas or Dravidians, and the fair or white Aryans or the Indo-European Aryans. Their languages and cultures, which, to start with were quite different from each other, also commingled. As a result of this we have, towards the end of the Vedic period, the birth of the Hindu people of India.

The highest thought of this Hindu or ancient Indian people of a mixed origin found expression in three systems of philosophy in India, as well as in their language and literature; and there also developed a common Indian way of life and way of thought Brahmanism, which is rooted in the Vedas and which found its philosophical exaltation and exposition in the Upanisads, and later on its popular expression in the Epics and the Puranas and the Dharmasastras was one of the main characteristic manifestations (if not the characteristic one) of this Indian spirit or Indian culture. Then we have the Jaina system of thought and of life—the Jaina approach to the world, both seen and unseen. Next we have Buddhism, and the teachings of Gautama Buddha brought in certain new elements in the atmosphere of Indian culture and enriched it and made it universally acceptable in a manner which was unprecedented. There were in ancient India quite possibly other expressions of the Indian spirit as well, of which we find some mention in earlier Indian literature, of the Brahmanas as well as of the Jainas and Buddhists, in Sanskrit, in Pali and in Prakrit. The Ajivakas and the Lokayatas, for instance, were two of the ancient philosophical sects which died out in later times. What may be described as Indianism or the general Indian way of thought and life, found its expression in Brahmanism, in Jainism and in Buddhism (the last in its two main schools of Hinayana and Mahayana). In the gradual establishment of Indianism, each of these three main philosophical ideologies cum sociological organisations had its distinct contribution to make The highest peak of Brahmanism is in the Vedanta philosophy, and here we have a sense of the Absolute Unity of Life and Being and a conception that Humanity, and for the matter of that, all life is an integral part of the Macrocosm, which is the Ultimate Reality in Itself, the basic attributes of which are Being, Knowledge and Bliss (*Sat-Cit-Ānanda*). Buddhism developed two facets—one is the logical and agnostic ideology

of Hinayana Buddhism, according to which man is to strive to attain a release from the limitations of this world by leading a good life and by realising his own innate nature. In the imaginative and believing Mahayana on the other hand ideas analogous to those of the Brahmanical Vedanta found their expression; and there is thus a greater agreement between Mahayana Buddhism and the Brahmanical (Vedantic) standpoint.

Jainism, on the other hand, stands apart in certain basic concepts, and it presents quite an original outlook and ratiocination than do Brahmanism and Buddhism. Jainism does not believe, like what Mahayana Buddhism and Vedanta do, in a personal divinity or divinities as manifestations of the All-pervading Spirit or Reality, which is both transcendent and immanent. But it believes that the human soul, or, for the matter of that, the souls of all living creatures, can attain to a blissful state of release from all sorrows and sufferings in existence by living a disciplined life of detachment.

In India, except in Western India and in parts of South India, and to some extent in the Punjab, the average Indian citizen who is not a Jaina in faith or does not belong to the Jaina community does not possess any adequate knowledge of Jaina ideology and the Jaina way of life, as a special form of our common Indian way of thought and life. In Bengal and Eastern India, we know more about Buddhism than about Jainism, although there are settled communities of Jainas in Bengal as much as in other parts of India. It is time that a knowledge of the ideals of Jainism are spread among all sections of the Indian body-politic. The average man is not very much interested in or appreciative of philosophical speculations on the higher intellectual level. But he can easily appreciate the good or virtuous life with its sense of love and service which is led by the sincere followers of any religion. Whether Jainism believes in a personal God or not may interest mainly students of philosophy and of religion But the average person is interested in seeing in practice the high ideals of life preached by Jainism, as much as by other religions. The ethic of Jainism, therefore, has an immediate appeal, and can create an immediate impression and response.

One of the fundamental or basic things of Jainism, which is more characteristic of this form of Indianism than of the other two (Brahmanism and Buddhism), is its conception and practical application of the principle of *Ahimsā* and *Jivadayā*, i.e., non-injury to life and kindness to all life In Brahmanism, there is a scope for animal-sacrifice in religious ritual which is permitted in Vedic as well as in certain forms of Pauranic and Tantric cults, and even in some schools of philosophy. In

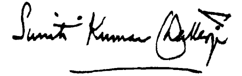
Buddhism, whether of the Hinayana or of the Mahayana school, meat-eating is permissible, and it is quite common too. But Jaina religious men have been for the last 2500 years and more are the most uncompromisingly logical in their conception and practice of *Ahimsā*, whatever might have been the situation in very ancient times. Leaving extreme types of approach apart, this great Jaina doctrine that 'All life is sacred and no form of life can be destroyed', has its value in modern times, particularly in a world where not only Nature is 'red in tooth and claw' but where humanity also has forgotten its basic humaneness, and individuals and nations are at each other's throats everywhere. So this Jaina sense of the necessity of abstaining from any kind of injury or bloodshed should act as a leaven to soften our relations with each other, not only in human society but also in the dealings of man with the lower animals. The pendulum is on one side, and it must be made to swing to the other, so that something like an equilibrium could be arrived at, and this would be for the happiness of humanity in general, without going to the extremes.

I remember on one occasion the late Dinabandhu C. F. Andrews, of illustrious memory, close friend of both Rabindranath and Gandhiji, told us at Santiniketan, after his return from one of his travels in the West, that he was convinced of the supreme importance of something like the Jaina sense of holiness of all life being a sort of a need of the hour, to act as a new kind of solvent in modern individual as well as corporate life. Dinabandhu Andrews emphasised that this *Ahimsā* should be not only in relation to man but also even to the lower animals pressed to the service of man.

I think there is considerable wisdom in this approach, since unless we have the habit of looking with a certain amount of tenderness and compassion upon lower animals, we cannot properly cultivate that feeling towards human beings. Even in this matter, I am reminded of an observation made by my revered teacher of English in the Presidency College, Calcutta, the eminent Professor H.M. Percival. He told that it was his experience that in India we even treated inanimate objects with a certain amount of consideration, if not compassion, as if they were endowed with some kind of life and feeling. Thus, for example, we would much rather pick up a thing—it may be a piece of waste paper or a clod of earth—with our hand, rather than give it an unceremonious kick. This great atmosphere of tenderness, which we have built up in our personal behaviour and our social contacts, was unquestionably a reflex of the ideal of *Ahimsā*, which has been the greatest gift of Jainism to the Indian way of life.

We are, a good many of us, meat-eaters. But most of us feel, even when we are taking meat, that we are doing something improper, something even sinful, for which we feel in our heart of hearts apologetic. We have a sense of compunction, as we frequently ask ourselves: "Who has given to us the right to take the life of some other creature for preserving our own life, or for our pleasure? Such a question would appear silly or fantastic in many parts of the world outside India. But many people are asking themselves the question—whether or not there ought to be a revision in our attitude towards Nature, living or lifeless, round about us. Dinabandhu Andrews was quite positive that such a new approach was necessary, for peace and happiness among men. This approach is the Jaina approach.

It may be particularly questioned—will it be possible to establish in the modern world the Jaina ideal of *Ahimsā*? I am not at all optimistic. So, should we stop preaching this great doctrine? No, we should persist in holding a great and a noble humanitarian ideal before all the peoples of the world. A great ideal, even though it is impossible of attainment, is something which forever inspires men, and helps them to be better. We cannot promise immediate positive results. But "it would be great victory", to hold up the becon light of gentleness and kindness and non-injury, in a world abandoned to cruelty, tormenting and destruction.



Dearly Beloved

[the tradition of the lord aristanemi]

LEONA SMITH KREMSER

A bow to the Lord Aristanemi
By the humble poet, His devotee.
May all living beings of freewill vow
In His compassionate footprints to follow.

Now the poet begs permission
To recite the dearly beloved, the tradition
Of a bridegroom who spared animals from a fate unjust,
Then, O stout-hearted, he threw his jewels to the dust.
At that auspicious moment fell divine flowers
In a perfume of Jasmine showers,
Even as the new pilgrim took the asceticism
By the gentle name of Jainism.

Jainism is the religion of non-violence
Wherein all living beings receive reverence
In the venerable Jaina vision that one and all
Living beings have souls pure, individual and eternal,
And living beings, in the ethos of Jainism,
Include celestials through the elements as in animism.
Thus every living form is in self conscious
And injury thereto is disastrous
—Less to the victim than to the doer,
By the cruel deed reduced to a moral leper.
O, the bitter potion of retribution
By way of *karma* and reincarnation[1].

[1] *Karma* is the law of cause and effect. Good deeds are the causes of good effects for the soul, bad deeds are the causes of bad effects. Thus, as ye sow, so shall ye reap

Reincarnation—in the Jaina usage, transmigration—is the law that the soul at death passes into a new body. This new body results from carry-over *karmas*. Thus transmigration allows the time necessary for cause to bear effect, in this life or in the lives to come.

The companion laws of *karma* and transmigration secure perfect justice for the universe.

Books by Dr Mohan Lal Mehta, by titles in the reference section, detail the distinctive Jaina system of *karma* and transmigration.

Solidly the religion stands on its spiritual foundation,
A total way of life of universal application
And a workaday success
By the witness of its lineage that is bloodless.
Indeed the Jaina Great Prayer pays kind remembrances
To all saints of the universe of all allegiances.
A home religion of India
--Spiritual cradle of Asia,
Jainism began in prehistory,
It survives into today, a deep-rooted minority
Holding to the faith often at mighty expense,
And the watchword of the faith is non-violence.

Twenty-four teachers in spiritual succession
Revived the eternal Jaina religion
—Eternal, for truth constantly exists,
Jainism is truth, thus Jainism persists,
Equally as truth has no founder, nor has Jainism,
The first Lord Rsabha only initiated a Jaina revivalism.
The last teaching Lord, by name Mahavira
In time and place moved nearby to the Buddha.
Truly the Lords are passed into ancient yesterdays
Yet the Jaina Holy Writ recounts each one in praise.

Here begins the palm leaf tradition
Of the twenty-second Lord of the Jaina religion,
A Yadava, by name Aristanemi
In Mahabharata times, *circa* 1500 B C.
He renounced a lotus bride and a birthright inheritance
For his house was of imperial significance
And to what estate fell this prince in oblivion?
O, behold the joys and sweet tears of the Jaina tradition.

In a bygone age, on sacred Parsvanatha Hill
The twenty-first Jaina Lord sat immobile
At the end of His karmic exodus,
Mithilapuri birth to symbolic blue lotus.
For voluntary death sat the timeworn Lord Nami
And to comfort His retinue, He gave prophecy:
"He comes . for all living beings to benefit
By the Jaina way to the Infinite.
He comes . color dark,
Celibate from birth, conch footmark.

Body treasure He throws to the dust,
In His divine self-existence His soul puts trust,
He shall prove the Jaina affirmative
That it is not necessary to combine with matter to live.
Yes, the world shall bid thanks to Jaina-India
For the advent of the Lord with the conch insignia.
He comes .. on a far tomorrow
As surely as now I go."
In absence of all passion
The Lord took meditation,
Motion then departed the Lord Nami,
O. obeisance to His soul in Infinity.

Meantime, the Eternal Identity,
The soul to become the Lord Aristanemi,
Through eight births took right-minded passage
To ready him for his ninth supreme pilgrimage.

First mother dreamed of a mango planted nine times,
A Muni foretold the number of her embryo's lifetimes,
Uplifting till in the ninth rebirth, to become
The twenty-second teacher of Jaina wisdom.
Her son, Prince Dhana, faithful to the last,
Died with his dear wife on a religious fast.
Reborn celestials, they were husband and wife,
Till *karma* again plunged them into earth life.
Now he was the merchant Citrangati who heeded a sermon,
Reborn a god, then a king's worthy son,
Reborn a god, then King Sankara to Yasomati faithful
Because, a Muni stated, he was grateful
For her wifehood or her friendship
That had shared his past lives in loyal partnership
Even now the royal pair shared merit
By jointly giving grape water for ascetics' benefit.
The Muni foresaw the pair in Aparajita, in preparation
For ninth and final body incarnation
Wherein, though bethrothed, they would not marry
Despite a wedding procession's revelry
Rather, the groom would renounce the unsacred procession
To take pilgrimage for soul liberation,
And the bride as nun in her own right
Soul-insight would seek on a spiritual mountain height

In Yadava times, Sauripura was a city-kingdom
By the silvery Yamuna river, become
Abode of the night couch of mirror cloth gleams
Whereon the Queen had fourteen radiant dreams:
Elephant, bull, lion and beauty goddess,
Garland, moon, sun, flag, vase and lake of lotus,
Milk ocean, celestial car, jewels and leaping fire,
O, high-colored dreams that the gods would admire.

At that auspicious moment fell divine flowers
In a perfume of Parijata flowers.
And all three worlds fell to a mystic stillness
Wherein all living beings took blessedness.

Queen Sivadevi awoke, trembling fair,
She sought with the King her dreams to share.
A flying ascetic came by of his own accord,
To the royal pair he said, "Your son will be Lord,
He will revive the peaceable religion
That shelters all living things in tender protection."
Again the queen dreamed, in marvels
Of a wheel with a rim of black jewels.
King Samudravijaya said, "His name precisely
For a black jewel is a *riṣṭa* and rim is *nemi*."
Now the Queen's delicate condition did not show
In proof of her superior embryo,
Till on the fifth night, white half of Sravana
With the moon in Trastra,
The son was born, like unto prophecy,
His every lineament, O, praiseworthy

At that auspicious moment fell divine flowers
In Mandara garlands of welcome showers,
And the universe glowed in a luster
Of descending celestials, O, gold and silver.

Fifty-six Dikkumaris gave birth rites to the Queen
As Sakra in five forms came to the scene.
In one form he held the infant, in the others
Atipandukambala rock, cauris. umbrella and thunders.
On Mt Meru Purandara sat on a lion-throne
Yet by the glowing Lord on his lap he was outshone.
Sixty-three Indras bathed the infant
Then Hari, waving lights, gave the homage chant:

"We bow to the Lord sanctified,
By His presence Bharata is purified
For His lotus footprints will lead
All freewill living beings to a pacific creed.
May chants to the Lord fill our festival days,
May worship to the Lord fill our hearts always."

Then the infant was returned to his birthplace,
Mother made thanks for his faultless form and face,
And father decreed his birth celebration,
A festival of life for the royal occasion
—Royal, for father was eldest brother to Krsna's father
And mother of the five Pandavas called both kings brother.

Thus unlike a matted village mendicant
Whose poor-mouthed renunciation was irrevelant.
The young prince would be adrift in luxury
From a master space of sovereignty
When he would renounce his wedding procession
And go forth barefoot, his only possession
One thousand eight lucky marks on his body,
O, karmic badge of identity.

Historically, the Yadavas fell into a family feud
Multiplied in magnitude
Till kinsmen stood opposed on the battlefield,
Bold-faced with pride that would not yield.
Lightning arrows . and war elephants
Clashing like unto thunders in attendance
As the flat lands near to modern Agra
Turned red, O, blood of the epic Mahabharata[2].

For blue Krsna, a woeful victory,
Decimated was the Yadava extended family.
The Yamuna city-kingdoms then took abdication,
Westward they moved in a migration
To the rose stone cliffs of the rocking sea
Where they raised up their own, Dvaraka-city.

[2] The two main sects of Jainism differ in their acceptance of the Mahabharata. The Svetambaras give it little prominence : the Digambaras hold the Jaina version within their traditions. Both sects accept a Yadava family migration to Dvaraka as an aftermath of war.

By now Aristanemi had come to prime manhood,
Like unto a temple pillar he stood
Towering above the flesh-market below
In the pure white dawn of his foretold tomorrow.
One day he passed into the armoury of Krsna,
He took up the great conch Pancajanya.
The keeper said, "Only Krsna can blow with force
To shake the world at its source."
In sport Aristanemi blew the conch, in a gala brawl
Tidal waves foamed at the sea wall,
Purple smoke rolled in bazaar-town
And Krsna cried, "O, god come down!"
When Krsna saw the cousin, his lip grew hot,
He declared a test of strength on the spot
Aristanemi said gently, "If we must,
Let us bend arms." At once Krsna thrust
Forth his arm that Aristanemi bent easily
Yet Nemi's arm held like an ironwood tree
To Krsna, who then retired in poor face
With Balarama to a worrisome place.
The loyal brother said, "Fear not for thy sovereignty,
Heed the olden prophecy,
In the dust he stamps a conch footmark,
On a saintly mission he will embark."

In gay voice Krsna cried, "To my pleasure pavilion,
Sixteen-thousand maidens in gold and vermilion!
Ye Strong-armed! Ye may receive
Choicest favor by my leave."
Coils, O, coils of silk blonde perfume
Yet Aristanemi stood now a pillar of gloom.
Krsna said, "As well ye refuse to marry
Yet I offer an untried name, Rajimati,
Daughter to our King Ugrasena, a lotus flower
In blush for a bridegroom this very hour."
... Dare his neck vein tremble?
Yes From previous births, perhaps, he visions this damsel!

Dvaraka was a grand festival,
Blossoms and pennants for the procession royal
And the dancing, tasseled drums
In drum rolls cried, "The bridegroom comes!"
Yes, in the gold-crowned chariot
Rode Aristanemi, his reluctance forgot

Mid his garlands of imperial jewels,
O, sun-bright marvels!

Nearby to the palace of the bride,
Captive animals wailed at the roadside.
Aristanemi said, "Stop! Nor truth betray,
Why the wailing on my wedding day?"
The driver said, " 'Tis only animals, they will be
Thy wedding feast, slaughtered freshly."
For an eternal moment
The sun-bright bridegroom beheld the innocent:
Goat in red and dripping blood,
Cow buffalo in motherhood,
Bullock in limping ruin
And a teary voice in raw lambskin.
Aristanemi said, "Not in my remembered times
Did I behold prisoners without crimes,
But now I behold my straight forward duty."
And the strong-willed hand of the Lord-to-be
Put down the bars of the slaughter pen
And the animals plodded out toward sunrise again.

Now Aristanemi stood on the road
In self-communion deep and shadowed.
"... If I cause death to a living being,
What shall be my suffering
In this life or in life to come
When retribution bears its fruit of venom? ..."

Krsna rode up, his lip was hot.
"Move on! The bridal knot
Awaits the hand of the bridegroom!
Move on, I say, let the mirth resume!"

Aristanemi held unmoved and cool.
"My Cousin-Brother, ye claim to rule
Yet everyday experience is teaching me
Death rules, and his prime minister is misery.
Alas, food-animals in a slaughter pen
Bring blood tears to iron men
Even as their wailing for protection
Churns up the deeper question:
Food-animals suffer by reason of their body birth,
Yet who in the body is spared on this suffering earth?"

Krsna cried, "Philosophy
Under the wedding canopy?
Drums, curse ye! On to the bride
Before the bridegroom shames Yadava pride!"

Aristanemi said, "Is a prideful life for me
As living beings groan in misery?
. Echoes
Would corrode my ruby cup of tomorrows.
We move by our own *karmas*, the old pilgrims say,
Yet how do we sever our yesterday?
... Riddle dim
For the caste of unadorned pilgrim,
Unadorned in the in-knowing
That blessed be nothing."

O stout-hearted, he threw his jewels to the dust,
Sense objects already were a heap of disgust,
Then mid Yadava fiery misgivings,
He renounced the burden of worldly things
And he vowed for his living goal
Reunion with his blissful soul

At that auspicious moment fell divine flowers
In a perfume of Jasmine showers.
And in all three worlds, peace fell to all living beings,
O, blissful peace mid sufferings.

Celestials now bore the pilgrim
To Mt Girnar's granite rim
Where mid celestial kettledrums of fanfare,
In five handfuls, he tore out his hair
Krsna subdued, gave praise with his retinue
Then all observers, back-stepping, withdrew.

Solitude . yet the pilgrim was not alone,
His companion was his soul, his in-dwelling own,
And the pilgrim's symbol
Was his hollow palm for a begging bowl
For years he wandered, to mind and body indifferent
In search for non-attachment.
Yet, on all suffering
He laid his tender blessing,
Omen of his mission to come
When he would be guidepost to spiritual freedom.

In time the pilgrim drew again
To the spiritual mountain,
Where with a cane tree to shelter him,
Last words he spoke as pilgrim:
"Speak, Soul,
Speak ye that the body ye control.
O body-distress
Of transitoriness!
Ye Soul, wondrous strange,
Ye permanence in midst of change,
Ye eternal and spiritual substance,
That in many bodies ye delay omniscience.
Is not the ultimate aim of life the liberation
From the mirage of body identification?
Soul! Take ye the vow
Into the Eternal Identity to journey now,
Nor heed the body that ye control
Nor speak, till Truth to ye speaks, ye Soul !"

The pilgrim now sought ecstatic meditation,
O, stars turned around him in veneration
As right judgment he strove to employ
That obscuring *karmas* would destroy.
. Fifty-four days silent,
On the fifty-fifth day He took Enlightenment:
All-knowing of past, present and future happenings,
All-seeing of persons and things,
All-powerful within the Infinite,
All-wise in the truth of the Spirit

At that auspicious moment fell divine flowers
In a perfume of lotus showers,
And the universe beheld fulfilment of prophecy
In the advent of the Lord Aristanemi.

For the Lord's first congregation
In revival of the Jaina path to emancipation,
Celestials built a four-faced preaching hall
For celestial, human, animal and infernal,
The four states of worldly existence
By their free wills welcome to the Lord's resplendence.
For the preaching Lord always would be
Surrounded by the pomp of the Asoka tree,

Fly whisks, lion-throne, halo and celestial singing,
Umbrella, divine flowers and celestial drum beating.
When He moved, He would move in dual existence,
In the body and in the body-transcedence.
As well, the Lord in His Omniscience
Would speak as in all mother tongues of His audience.

The Lord said, " .. O, the flow of the living soul
Heed ye, non-violence is the living goal,
Only non-violence will set ye free
From self-willed misery
O, cobra sting of anger, pride, deceit and greed,
Violence, O, the suicidal deed !
For to injure by thoughts, words or deeds
More than the victim, the doer bleeds
For evil effects from evil actions
Follow the soul on its body migrations.
—Do ye not fear death because ye fear rebirth
Will repay in kind thy violence to this earth?
Truly, ye speed the soul journey by compassion
For thereby ye sin not, and ye gain soul perception.
Yes, ye may be pleased at the certainty
Of the enlightened self-interest of mercy
Only mercy to all living beings
Will shower ye with spiritual blessings.
All the while ye understand, ye merciful,
That every living form has a soul
O, heed ye the vow of non-violence
And to no living being give ye offence "

Now the Lord began His righteous mission
Foretold for His ninth incarnation,
To restate the Jaina unity
To many a diverse community,
Soul-stone through celestial,
Wide asunder yet all craving survival.

Enlightened Teacher
Spoke always to the level of the listener :
—To a pious householder, four moral rules
For workaday spiritual tools,
"Friendliness with all living things,
Delight in meritorious beings,

Compassion for sufferers
And indifference for wrong doers."
—To a heavy-laden seeker, that Jainism
In the Jaina opinion, was a faith of optimism,
"Yes, life, death and rebirth bring misery
Yet freedom therefrom is self-responsibility,
By free will ye live as ye like,
Trouble-stained or lotus-like,
Thus by noble self-action
Ye may hold soul aloof from body agitation."
—To an ascetic, the abstract conception
Behind the workaday Jaina religion,
"The soul is imperishable and pure,
Attachment and aversion bind *karmas* that obscure
Soul purity from beginningless time,
Yet in one human lifetime
The self-willed causes of body bondage
Can be uprooted and the soul can take passage
To liberation, the only end to the body curse,
Immaterial forever, at the top of the universe."

Also, at proper time and place the Lord said
—That true spiritual effort was never wasted,
—That scoffers were content in their body dwellings,
Too young yet in spirit to seek spiritual things,
—That a devotee burned in adversity
From carry-over *karmas*, not faulty philosophy,
—That the thorn that had pierced His pilgrim heel
Its soul neared now that it turned aside docile,
—Even as He initiated His highest disciple
Into the psychological principle
That soul alone was cause of its body placement
And *karma*, as effect, was only the instrument.

All-knowing Lord! His glowing virtue
Drew laks of persons to His retinue.
He revived the classic four-fold order then,
Monks and nuns, laymen and women.
Head monk was Varadatta, head nun Yaksini Arya,
Head layman Nanda, head laywoman Mahasuvrata.
To guard against passions the world would arouse
On His Order He laid the ancient Four Vows;
Non-injury, truth, honesty and the non-possession
That implied freedom from the body obsession.

—Full Vows for ascetics, Partial for the laity,
Laboring each from a separate capacity
Wherein each strove to be an ideal expression
Of the Jaina ethical conviction.
Here He defined the viewpoints, pure and practical,
Both equally true at the same interval,
In case· practical right conduct, due observance of Vows,
Pure right conduct, self-absorption that penance allows.

Lest be lost a foremost aim,
The Lord advised them begging His name,
"Vows and effort, rules and penance
Share the single goal to safeguard non-violence,
For the essence of all wisdom
Is non-violence allowing all living beings freedom."

At all times, the Lord Nemi laid emphasis
On food-animals in their abyss
Of blood sacrifice to the human greed
That made human bloodshed its second step deed
-- Retribution for the needless cruelty
To the food-animal community.
He said, "Alas, food-animals in a slaughter pen,
Helpless victims to heartless men
Right and wrong depend on no circumstance,
Once right or wrong is always the same in revelance.
Thus corpse food for any reason
Lays on the soul the blood of treason
For the food-animals are our younger kindred,
Souls like unto ours, as sacred,
For in the Jaina reality
All living beings are kin in spirituality."

O, snow tiger wind and clay oven drought,
Far the Lord moved, even twice to the South,
As on all living bodies He laid His respect
Even as He strove their souls to protect
By His living union
With the pure creed of Jaina compassion.

Meantime, what of the Lord's companion of bygone years?
O, behold the lotus in a pool of sweet tears . .

Reborn, she was the Rajimati
Who peeped through the bridal drapery.
At the sight of her reborn bridegroom
Girlish heart burst into woman's bloom
And the tender creepers of her arms
Reached forth to press him to a woman's charms.
... Abandoned bride
In the pool of tears, yet a new bridegroom she denied.
"I am his, though he is not mine,
My bridegroom becomes my shrine.
I vow to see myself, not as abandoned bride
But with my bridegroom dissatisfied
With spouse and child, emerald and kohl,
Links in a chain of attachments to bind my soul,
For a chain of gold or a chain of iron
Alike fetter my soul that freedom would beckon.
Silence, ye ankle bells! Nor sorrow
That my monk bridegroom I follow."

Rajimati became a wandering nun,
Sweet harmlessness was her protection.
One day in a far, lonely place
Raindrops fell on her lotus face.
Mid the storm, she drew into a forlorn cave
And threw off her wet robe, to save
Herself from its clinging chill
When she heard a cave-voice of evil:
"Sweet Lady! Hear my plea,
I am thy bridegroom's elder brother, Rathanemi.
Nor clutch for thy fallen garment,
Thy body is thy ornament !
O, Raindrop Clad,
Bend ye to this rockbound monk, joyfully mad !"
"False monk," the nun said in glacial voice,
"Celibacy was thy free choice.
To know thy brother's abandoned bride
Would plunge ye to spiritual suicide.
Thy senses, wild horses, are running away.
Rein up, Monk ! Before ye betrary
Thy eternal soul, thy faithful companion
When the faithless body shall ye abandon."

Virtue outspoken
Recalled the monk to his Full Vows unbroken.
He withdrew to solitude
And moral meditation he renewed.
After long years in spiritual evolution
The monk Rathanemi took Illumination.

The nun, as good as she was beautiful,
To her Full Vows held ever dutiful.
After Girnar-cave penance, on Self intent,
The nun Rajimati took Enlightenment.
In identity nevermore an abandoned bride
Now she was Self within Self, with Self satisfied.
Truly, the dear Rajimati lives on in tradition
To inspire women to shun the embrace of transmigration
And to join the infinite number of women's souls
Forever liberated from their body roles.
—In truth, the Lord Nemi never viewed
Women devotees knee-bent in permanent servitude,
Rather, like unto sesame oil lamps in a cave
He saw all pure souls equal in the lights they gave

As well in the term of the Lord Nemi,
Below Mt. Girnar in Junagarh-city
Lived Somasarma, Siva's royal priest
Who invited Brahmanas to his house feast.
His wife Agnila was a loyal Jain,
In her own right she gave food to entertain
Jaina Muni Jnanasagara, breaking two months' fast.
The Brahmanas withdrew their shadows aghast
And Somasarma, in a tantrum of bigotry,
Raised his fist to do his wife injury
Agnila called her two sons to Girnar mountain
Where all three took a diet fruitarian,
Nature's food of harmony,
Till fire consumed Junagarh-city !
Only Agnilas's house was spared,
Jaina island of shelter that the towns people shared
—People who had averted their eyes from her betrayal
Now suffered their own homes lost, in karmic reprisal.
Even Somasarma admitted his wife's reward,
Uphill he pursued her, but she stood guard
Against the outflowing existence of a wife,
For now she was immersed in the inner life,

Granting the Agnila-body as the fleeting garment
For the storm-clouded moment.

Agnila said, "I am devoted to the Lord Nemi,
My death eye is fixed on His soul purity."
Down, down she plunged to her body death,
O, rising ... His worshipful name on her last breath.
Truly, pure effort by one isolated person
To the cosmos had introduced a spiritual dimension.
In karmic verdict for her faithfulness,
She was reborn Ambika, a goddess.

At once Somasarma, to his wife attached
By impure motive, the death fall matched.
By karmic due he was reborn a low semi-god
In lion form, condemned to plod
As riding coach for his former wife
Now in a chaste goddess life.

First Ambika aided her orphan sons,
Subhankara and Vibhankara, to evolve as saintly persons
Till in time each took the vow of a Jaina Muni
At the beneficient feet of the Lord Nemi
Then Ambika, in reward for her past life merit,
Became the Lord Nemi's female spirit.
Alone with the male spirit Gomedha, the faithful two
Attended Him as His mystic retinue.

Again with the teaching Lord, nearby to Girnar
The Lord gave permission to Prince Gajakumar
To do night penance in a cemetery
In his search for self-mastery.
The father-in-law, Somila, in a spiteful plot,
On the prince's head lighted a fire pot.
The prince bore the torture
Fixed in the meditation posture,
On the blissful quality of his real self he dwelt
As at the feet of the Lord in vision he knelt
Till all karmic energy was shed
And soul from body was liberated.
Now the prince and Krsna shared Devaki mother
And Krsna sought his youngest brother.

The Lord said, "His soul is free,
Nor harbor ye enmity.
In truth, the deed will return to Somila,
Why make thy own what is another's *karma*?
As for thy brother, the firepot on his brow
Was the instrument for fulfilling his vow.
O, spiritual warrior! To Yadava honor he adds honor
Now for his soul resides in eternal splendor."

As well, a prince by name Goyama in Baravai-city
Avowed the Lord into his life gladly.
"O father, O mother, by thy joint consent
I shave my head to enter His Order as penitent."
The sad parents said, "O, only son of our heart,
Hold from us grief till from life we depart."
Goyama said, "O, best of fathers, O, best of mothers,
When I cannot protect myself, how can I protect others?
Only the truth and the harmlessness of the Lord Nemi
Go with the soul beyond the cemetery.
Truly, who departs first, who departs last?
To enter the Order, I hold steadfast."
Then parents made his path with seductions strewn:
Genealogical duty, pet wives, seven-generation fortune,
A true Lord's creed, yet a razor's edge
For a tender prince, yet prince held to his pledge
By shifting each enticement to its temporal space,
"Lord Nemi says, 'Soul alone is the solid resting place' "
Then parents begged him be king for one day
And in filial duty Goyama bowed to obey.
Parents asked the new king what joy they could give,
He asked for a barber, that as mendicant he live.
So parents lamented last sight of his king's apparel
Then led him to the Lord, "O, Blessed, accept a disciple
In Thy presence to shave his head with monk's intention."
Thus as monk, Goyama in time took Self-realization.

Now the Lord came on to Dvaraka
Where He took worship from Krsna,
Yet His telepathy beheld in the cousin's mind
A nightmare that the outward words declined.
The Lord said, "Two things only have permanence,
True characteristics of knowledge known by omniscience
And perception of self known by the same.
O, Krsna, accept passage of thy place and name."

Krsna said, "Thus what shall end my Dvaraka-city
And what shall cause the calamity?"

The Lord said, "Young princes drink a buried wine,
Mid curling fumes they torment a sage by cruel design.
Sage Dvaipayana, in the twelfth year,
On a mystic wind shall reappear
And shower revenge on the city,
Fire and earthquake without pity
In the burning city, a son of Rama
And my disciple, by name Kubjavaraka,
Steadily holding to his pledge
Shall be moved by Jrmbhaka gods' privilege
To my side in Pallava country
Where as monk he departs the body in serenity.
Many queens, not before initiated, shall recall my name
As their jeweled presences burst into flame.
O, the sinking landscape,
Ye, with only Balarama, shall escape."

In shaken voice Krsna said, "Death, O, the Krsna body,
Rebirth, O, the sting of certainty "

The Lord said, "Ye pass southeast to join Arjuna
When thy foot chances an arrow by Jarakumara.
—Behold thy elder brother mortified
Fleeing now to deny his fratricide.
Couch of grass, robe of yellow,
Death by tetanus, nor take ye sorrow,
For the third rebirth in the coming age
Shall carry ye on a saintly pilgrimage.
By name Amana, the twelfth ye shall be
In the new line of Jaina teachers, O, praiseworthy."

The Spiritual Monarch
Moved out from the Dvaraka park
And again all of freewill were welcome
To share the experience of His spiritual wisdom.
For Himself, He desired nothing that the world offered
Yet He moved in compassion for all that suffered.
O, the pillars of His righteous years
As He bore witness for non-violence to all hearers.

In voice of spiritual truth the Lord said,
"Behold the religion without bloodshed:

Jainism, the certainty
That spiritual evolution begins with non-injury,
Jainism, the promise
That all living beings may rise to bliss,
Jainism, the keystone
That the universe does not exist for humankind alone,
The universe exists for all living beings
To build spiritual ladders to their soul-dwellings "

And the living beings of the universe joyous
Moved the earth-winds to a grateful chorus:
"O, obeisance to the Jaina Way-shower
Across the troubled ocean of life to the blinded wayfarer."

Again with the Lord . . Farewell pilgrimage.
Now the spiritual mountain gave easy passage
For the Lord Nemi, it was told
By count of the times, was one thousand years old.
No longer could the aged Teacher instruct
In Right Vision, Right Knowledge and Right Conduct
—The hallowed Three Jewels of Jainism
That long ago displaced a family hoard of materialism
Praiseworthy mission done,
Now the Lord folded the body into meditation
To annihilate the final, stored four-fold *karma*
Binding pure soul to poor body area.
Hushed fell His retinue,
O. stars bent down Him to view,
Slowly came the fourth summer month, eighth fortnight
With the moon in Citra at midnight.

In spiritual tranquility
Breath then departed the Lord Aristanemi.

At that auspicious moment fell divine flowers
In Mandara garlands of farewell showers,
And the universe glowed in a luster
Of ascending celestials. O, gold and silver

Upward the Lord's soul arose,
To the top of the universe, to everliving repose
Within the four infinites:
Power, perception, knowledge and bliss.
O, homage to the Lord Eternal!
Indras prepared the Great Death Festival

For the ordinary mortal who had made the ascent
To Jaina Lord, O, rare accomplishment.

Food-animals from their ill-used station
Turned up their eyes in adoration,
For their Benefactor had seen their reality, body victims
With souls like unto the souls of all body pilgrims.

.. Like even unto the soul of the Lord
To His pure, individual, eternal Godhead now restored.

Truly the Jaina spiritual method
Allows a soul in any living form to become God,
Soul-God, the only God there is
Within the infinite spaces,
The everliving dimension
Wherein abides the Lord Aristanemi in soul perfection.

Yes, the Lord long ago departed this low province
Yet the spiritual dust of His footprints
Blows around the thinking world today,
For non-violence is the ultimate way
Out of universal sufferings
And into blessed peace . for all living beings.

Now ends the dearly beloved, the tradition
Of the Jaina Lord with the righteous mission
To free humankind from greed for animal-food,
Alike for human and animal good.

A bow to the Lord Aristanemi,
May all living beings bear witness for His mercy.

"Dearly Beloved" is a passage from the poet's forthcoming book *O Purity Bright*, the life story of the Lord Aristanemi.

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Pakbirra—A Lost Jaina Centre of Purulia

SUBHAS CHANDRA MUKHOPADHYAY

Pakbirra, about thirty miles south-east of Purulia Sadar and twenty miles north-east of Bara Bazar, a moffusil town of Purulia, West Bengal was probably the biggest Jaina centre of the area. To reach at the ancient site one may start either from Dhadki, Lolara or Puncha—all situated on the Purulia-Puncha bus route. Pakbirra is one to one and half miles from these three points. However, the road, if it is so called, from Puncha to Pakbirra is not at all convenient for a new comer.

Although the ancient site is generally referred to as Pakbirra there is not a village by that name Pakbirra is comprised of seven surrounding villages, i.e., Thakurthan (attached with the temple site and Mahato dominated), Raidih (Mahato dominated with a few Brahman families), Muditara (Mahato-dominated), Gorardih (Manjih dominated), Puratandih (Mahato-dominated), Baurudih (Manjih-dominated) and Ragdardih (Manjih-dominated) The temple-site is also famous as 'Bhairava Than'.

Mr. J. D. Beglar[1] who visited the place in 1972-73 and examined the remains in site informs us that there were altogether 21 temples of which 13 were built of stone and 8 of brick,—most of them being in ruins. Beglar saw five of those temples, including one of brick, standing at his time. At present there are three temples standing; of course, all of them are badly ruined Those two that are standing on the south facing north are in somewhat perceptible shape up to the *bāda* portion, while the third one standing on the west and facing east is nothing more than a confused pile of stones. However, from the two southern temples a rough idea can be formed about the appearance and basic structure of the temples of Pakbirra. Though the *pābhāga* portions of the temples are burried underground, they are basically *tri-ratha* with a niche at the base of the central *rāhā* of the *bāda*. Above the niche there are a few layers of projected stones in *rekha* order over which there might have been small pilasters. In the lowly constructed *anu-rāhā* there is a *rekha* miniature in the form of a pilaster with *khura*-shaped mouldings and *āmalaka* overhead. The *koṇika* in the form of a pillar built of cut-stone and holding the slightly projected *baraṇda* is as if bearing the whole weight of the *vimāna*. These mouldings in the *bāḍa* portion have close

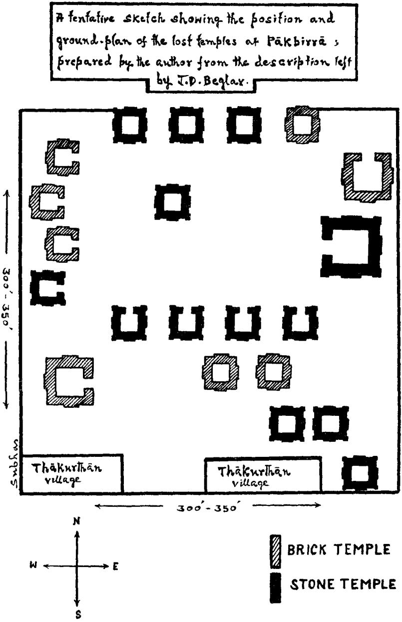
[1] *Archaeological Survey of India Report,* Vol. VIII, pages 193-194.

similarity with the *bāḍa* of the now-ruined stone temple of Budhpur, a few miles south of Pakbirra, and are basically not far away from the temples at Telkupi (Raghunathpur P.S., Purulia; on the bank of Damodar). The triangular entrances (5′ high) built of overlapping stones are like those in Deulghat (Jaipur P.S., Purulia) but while the doorways of Deulghat temples are wide and lofty, these are much too narrow. One is just to crawl to enter into the sanctum. The *gaṇḍi* portions which start after a small recess above the *baranda* are now nothing more than a heap of disarranged stones No clear-cut idea can be formed about them.

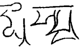
The *garbhagṛha* is 5′ square. Internal walls after a certain height are corbelled upto the ceiling. Above the ceiling the pyramidal tower is hollow like the stone temple at Chharra (6 miles north-east of Purulia). These single-cell temples of Pakbirra might have at some later period *mandapas* (*jagamohana* or *mukha-mandira*) added to them, but are all destroyed leaving only traces of one or two pillars here and there.

The fragments of large *āmalakas* and heavy stone *kalasas* ornamented with lotus petals and hanging mango leaves on the fringe of the neck indicate that the temples belonged to the usual *Nāgara* style. In setting up stones no mortar was used; they were set together by iron hooks. All the temples of Pakbirra originally stood on a pavement either of brick or stone which may be presumed from the high level of the temple site and arranging of bricks and stones on the ground; the pavement might have been 300′ to 350′ square as approximated by Mr Beglar

A large number of images found in the remains have been collected and dumped in a roofless shed which occupies as stated by Mr. Beglar the site of the largest temple containing the full complement of preliminary chambers and hall in front of the sanctum. The principal object of attention in the shed is a colossal naked figure 7½′ high, evidently representing a Jaina Tirthankara. The figure (Pic. No 2) carved in black stone stands in *kāyotsarga* posture and has a crack diagonally across the thighs and feet. The full-bloom lotus on which the image stands is too small in comparison to the large size of the deity, and this looks somewhat odd. However, the pointed nose, closely-tight lips expressing a negative attitude to mundane affairs, long large closed eyes, bow-like eyebrows, long ears, curling hair with a knot at the centre, broad shoulders, and above all, the transcendental calmness in the face at once draw the attention of the spectator. The surface of the figure was richly polished and this gave the sculpture a supple grace and plasticity which aptly commensurate with the living emblem of *ahimsā*.


A tentative sketch showing the position and ground-plan of the lost temples at Pākbirrā ; prepared by the author from the description left by J.D. Beglar.
300' - 350'
Thākurthān village
Thākurthān village
300'-350'
N
W
E
S
BRICK TEMPLE
STONE TEMPLE

Mr. J. D. Beglar identified this Jaina image with Tirthankara Padmaprabha taking into consideration the lotus on which the image stands as its cognizance. Mr. David. J. McCutchion[2] also shared this view. But Mr. A. C. Banerjee (*Journal of Bihar and Orissa Research Society, Vol. XXVIII*, p 43) identified this image with Sreyansanatha, the eleventh Tirthankara whose *lāñchana* is rhinoceros. The emblem of the Jina is actually carved just below the lotus, in the centre of the lower pedestal which does not, of course, look like a rhino. Again, the image cannot be of Padmaprabha as the *lāñchana* of Padmaprabha is a lotus-bud, *padma* or *kamala*, and not a full-bloom lotus which is a common attribute to all Jaina images The symbol in the lower pedestal which, though looks like a design cannot be a mere decorative motif because a forlorn little design in such a position does not add to the overall beauty of the sculpture. This must have some symbolical implication Hence, the final identification of the image may be shelved till the identification of the symbol itself. It is necessary to mention here that at the right hand corner of the lower pedestal there was an inscription two last letters of which are still discernible



On two sides of the principal image or *mula-nāyaka* two attendant Yaksas bedecked in rich jewellery are standing in *tribhnga pose* with fly-whisks in their hands and dressed in the lower portion.

This Jaina Tirthankara is famous as 'Kal Bhairava' among the villagers of the area, and is regularly worshipped by the brahmanas of Raidih village, whose family title is '*Ray*'. They are most probably Rajputs or Ksatri brahmanas It is said that Sri Jyotiprasad Singh, king of Kosipur brought this brahmana family from outside and donated the Pakbirra *mouja* to them for conducting regular *pujā* of the 'Bhairava'. However, the whole episode of donating land and employing brahmana priest by the Hindu King for the worship of a Jaina deity is interesting. Again, in the name of this Hinduised deity two regular fairs are held—one on the 12th Baisakha and the other on the 13th Jaistha of the Bengali year. Even then, this object of veneration, a masterpiece of craftsmanship, an object of historical importance has been left at the mercy of nature. It is rapidly eroding, the supple grace of the sculpture being gradually washed away by the regular attack of sun, rain and storm Neither the

[2] 'Notes on the Temples of Purulia', David J McCutchion, *District Census Handbook*, 1961, Purulia, W Bengal.

villagers nor the State Government have taken any measure to preserve this priceless relic of bygone days. The Sarak-Jain Samiti (Kharkhari, Dhanbad) once attempted with proposals for the preservation and maintenance of the antiquities, but failed due to rigidity of conditions on their part, and obstinacy of the villagers not to accept those conditions.

Immediately beside the 'Kal Bhairava' are other Jaina deities. They may be dealt with separately.

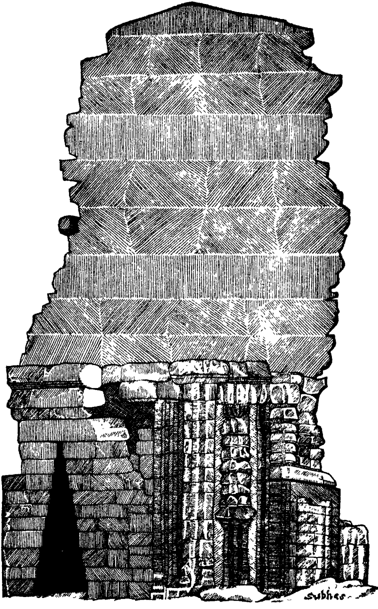
Fig. No. 1. This sculptured stone (35½" in height; 17" in width) is of a divine couple seated on a small two pillared cushion or *āsana*; both of them wearing usual jewelleries and are dressed in the lower portion. Their right hands are broken; in their left hands both of them hold a child Their faces are gleaming with joy. In the centre of the couple there is a tree whose divided bunches of leaves hang over both of them. Just on the division of the tree there is a small male figure. Above it is a Tirthankara seated in *lalitāsana* posture deeply in meditation. On two sides of this figure are two heavenly drums. At the topmost corners of the sculptured slab there are two flying Gandharvas or Vidyadharas.

Just below the hanging right legs of the couple are two *kalasas* with lids. Under the *kalasas*, in the first phase of the pedestal are four female figures among whom those two who are in the middle are seated in two cans with child in their hands. Other two are standing with child in their hands.

In the second phase of the pedestal two figures, a male and a female are seated; their heads lowered in veneration. Besides the female figure was a child seated on a lion.

Fig. No. 2. This piece of sculpture (26" in height; 15½" in width) except with a few minor alterations is same as Fig. No. 1. Here, only the female figure holds a child in her left arm, who is standing on her lap. At the junction where the tree divides a Tirthankara is seated in *dyāna-mudrā* with a divine umbrella overhead. In the lowest part of the otherwise plain pedestal seven male figures are seated with closed eyes and their hands in *barābhaya mudrā*.

Fig. No. 3. Though basically same in presentation as Fig. No. 1 and Fig. No. 2, this sculpture is not only larger in size, but in artistic craftsmanship it is far more superior to them. Finely and deeply chiselled out figures with minute details and the richly ornamented fringes testify



Stone Temple of Pakbirra—a Sketch
[*gaṇḍi portion—a heap of disarranged stones ; remnant of the architecture in the bāda still discernible*]

1
General view of the ruined temples at Pakbirra

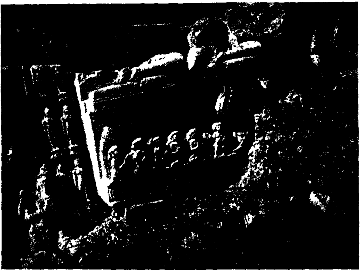




2 *Kalbhairav [Padmaprabha ?]*



3
Divine Couple



4 Divine Couple

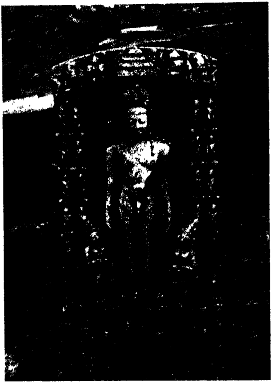




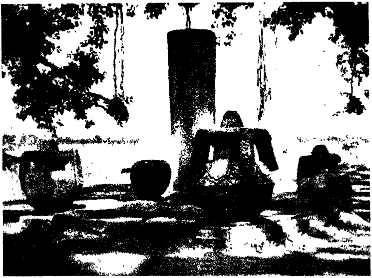
5 & 6 Votive Caitya   Caumukh or Pratima Sarvatovadrika



7 Parsvanatha & Santinatha



8
Rsabhanatha



9 Pillar and displaced kalasas

to the artistic genius of the time. A row of seated male and female figures (one male figure standing in the centre) in the lower pedestal, some with their arms folded in *namaskāra-mudrā* are wonderfully living even to the present day. It is a matter of great regret that this superb sculpture is broken up to the knee.

Mr. Beglar mistook these sculptures (Fig. Nos. 1, 2 and 3) as Buddhist deities. But actually they all belong to the Jaina hierarchy. These sculptural representations of divine couple with a child are a pair like the Buddhist Jambala and Hariti or the parents of the Tirthankaras. Similar images are found at Deopara, Rajshahi district in Bangladesh, Deograh and Khajuraho in M.P.[3]

Fig No 4. This sculptured stone (36½" in height; 17½" in width) is that of Ambika, a Sasanadevi of Jaina Tirthankara. Dressed in the lower portion and with rich jewellery all over her body she is standing on a full-bloom lotus pedestal in *ābhaṅga* posture with her right hand broken and the left hand stretched forward. Pressed under the lotus pedestal is a lion whose wide-open jaw is turned towards the deity. She is flanked by an attendant male figure who is standing at her right side. On her left side once there was a figure which no longer exists.

A meditating Tirthankara in *lalitāsana* posture is seated just above the deity with a divine umbrella overhead. From two sides of the Tirthankara emerge two bunches of leaves with beads or fruits which with two half round curves hang over the deity. On two top corners are two hovering Gandharvas or Vidyadharas.

In the lower part of the pedestal at the tail-end of the lion are three figures of which two are small; the middle one is comparatively bigger and is that of a female Their arms are folded in *namaskāra-mudrā*.

In the same shed along with the sculptures already discussed there are a few full and mutilated Tirthankara figures. David McCutchion furnished a list of either standing Tirthankaras—three with the bull symbol (i.e. of Rsabhanatha); two with lion symbol (of Mahavira); one with horse (of Sambhabanatha); one with the lotus (of Padmaprabha; now non-existant) and one with half-moon symbol (of Candraprabha). Besides, there are two votive *caityas*, *pratimā sarvatobhadrikā* or *caumukha pratimā*, one cut in black stone with usual *rekha śikhara* may be the

[3] *Jain Journal*, Vol. X, No. 4, p 154

replica of the temples now-lost or disfigured. This miniature temple has in its four sides four standing Tirthankaras along with their *lāñchanas* on the pedestal.[4] The other votive *caitya* smaller in size represents a *pidha deula*, sculptured on its four sides Tirthankara each with its own symbol. Over each Tirthankara there is a duck or goose holding a garland This particular votive *caitya* deserves special attention as we have not yet come across a votive *caitya* or a temple of this pattern anywhere else in the district of Purulia. May be that once this type of temples has flourished in this area, but were subsequently lost. David McCutchion in his note also refers to a curious small image of a four-armed deity, apparently holding a goad and noose, seated on a dog, which has since disappeared. This was evidently Padmavati, a snake-deity and the most popular Yaksi next to Ambika. In front of the southern stone temple No. 1, there is an image (broken up to the knee) seated cross-legged i.e. in *lalitāsana* or *dhyāna-mudrā* posture on a two-foiled lotus. As the pedestal is buried underground the image could not be identified

In the south-eastern corner of the 'Kal Bhairava' and on the outskirts of Thakurthan village, in an open-roof wall enclosure there are five images of standing Tirthankaras—one of Parsvanatha, three of Rsabhanatha and one of Santinatha The image of Parsvanatha is broken off at the waist with entwined *nāga* and *nāginī* between two lions at the base, and two bejewelled attendants in *ābhaṅga* posture with fly-whisks in their hands. The image of Santinatha has among other usual Jaina iconographic motifs, eight female figures, four in each vertical row, all seated and having weapons and other instruments in their hands They are most probably images of Vidyadevis or goddesses of knowledge.

Some fifty yards south of this enclosure, at the entrance of the village and under the foot of a Pippal tree there is a votive *caitya* among numerous sculptural fragments. This votive *caitya* with seated Tirthankaras on all its four sides is also in the form of a *pidha deula*; it has two *pidhas* whereas its counterpart as discussed above has three; over each Tirthankara is represented two ducks holding a garland. David McCutchion noticed here another image of Rsabhanatha which is no longer found out; and a tiny image of the Yaksa Kuvera, as informed by McCutchion, has been removed to the Museum of the Archaeological Directorate.

[4] One more such votive *caitya* was noticed by David McCutchion in the shed which is no longer found out.

The remains of Pakbirra as assigned by the Bengal list[5] date back to the 9th or 10th century A.D. From the nature of the ruins and number of images found out it may safely be assumed that some thousand years ago it was a very large centre of the Jainas. Villagers of the area speak vociferously about the ruins. According to their statement every corner of the area when dug produced images in numbers. It was an enormous ruins of images, cut stones and bricks. Day after day images have been shifted away, cut stones have been employed by the villagers in household works, bricks have been utilised for arranging benches of the attached school. Pakbirra where once twenty one temples stood with their lofty towers, being denuded of its past glory is now almost an open field, a quiet and forlorn island amidst murmuring villages

Photographs by Sri Shib Sundar Dan · Sketches by the Author

[5] List of Monuments of Bengal, P.W.D., Govt. of Bengal, 1896.

Jaina Jyotisa Vijnana

SAJJAN SINGH LISHK

Jyotiṣa Vijñāna means 'Astronomy'. Since the advent of civilization, man has been striving for the mathematical and scientific formulation of the real world around. According to Jaina tradition, *Jyotiṣa Vijñāna* formed part and parcel of Jaina philosophy. All the 32 *Āgamas* (sacred texts) of Jaina canonical literature are encyclopaedic in contents including abundance of profound knowledge of *Jyotiṣa Vijñāna* as well, yet *Sūrya-prajñapti* and *Candraprajñapti* are the explicit sources of Jaina *Jyotiṣa Vijñāna*. They are written in Ardha-Magadhi (half-Magadhi) language. Besides me, scholars like Dr. Shakti Dhar Sharma, Professor Lakshmi Chandra Jain, and Dr. Radha Charan Gupta have, of course, been pursuing their research activities in this direction and have produced some learned research papers also, but the need for an exhaustive analysis of astronomical data embodied in the Jaina canonical texts has so far been encroaching the minds of researchers. The absence of any such venture in this hidden treasure of knowledge has *raison d'etre* created a big gap in-between *Jyotiṣa Vedāṅga* and *Siddhānta* periods in history of ancient Indian astronomy. This gap (about 1200 B C to 200 A.D) is popularly called as the dark period in the history of ancient Indian astronomy. Need it be stressed upon the role of mathematical analysis of Jaina astronomical data in order to evaluate in its true sense the foreign influence upon the continual development of ancient Indian astronomical thought till some early centuries of Christian era.

It is to be emphasized upon the pre-requisite that we must develop our frame-work of mind like that of Jainas who lived about 2500 years before, so as to delve deep into the secrets of their astronomical system. Attention may be drawn towards the construction and development of still newer models in fields like nuclear physics in the modern era. Thus it is not quite unnatural that the ancient man had to take many strange and peculiar steps in the process of emergence of astronomical thought which remained centuries together garbed in the religious lore. Jainas had a peculiar notion about the shape of earth which was regarded as made up of concentric rings of land masses alternately surrounded by a large number of ocean rings. Jambudvipa (Jambu-island) is the central island and Bharatavarsa (India) is situated in its south-eastern quarter. The mount Meru is situated at the centre of Jambudvipa Two suns and two moons etc. are encircling about Meru in their respective *maṇḍalas* (diurnal orbits). The distance of sun from Meru increases by $2\frac{48}{61}$ *yojanas* per solar *maṇḍala* for 183 days of southern course of the sun

from Summer solstice day upto Winter solstice day and *vice versa*. One diurnal circle is described by two suns, each describing one half. Similarly the two moons describe one diurnal circle in one lunar *sāvana* day i.e. the period from moonrise to moonrise. A mathematical treatment of this data leads us to the view that Jaina astronomers did not orthodoxically believe, in its strictest sense, in the theory of two suns etc., but they had attempted in a scientific manner to develop a tentative astronomical model of the cosmos so as to make out a sensible interpretation of the phenomenon of the cycle of day and night etc.

The concept of solar or lunar *maṇḍalas* spread over 510 *yojanas* in the north-south direction with respect to Meru, implies a notion of declination. The mount Meru situated at the centre of diurnal circles of two suns etc. possesses some characteristics of the celestial north pole. The Meru has so far been an object of imaginary and fabulous size and shape but according to our treatment of the relevant data available in the Jaina canon, it has *de facto* meaningful dimensions. The Meru has a height of 99000 *yojanas* above the flat earth and a depth of 1000 *yojanas* below into that. It has a diameter of 10000 *yojanas* on flat earth and 1000 *yojanas* at its top. As a matter of fact, Jainas had three kinds of measures of length. Thus three kinds of *yojanas* viz *ātma yojana*, *utsedha yojana* and *pramāṇa yojana* were prevalent in those times. The magnitude of a *pramāṇa yojana* is equivalent to 500 *ātma yojanas* or 1000 *utsedha yojanas*. Besides, the *yojana* of *Tiloya Paṇṇatti*, a non-canonical Jaina work of Yativrsabha (about 5th/6th century A.D.) is equivalent to one-eighth of a *pramāna yojana* Keeping in view the diversity of relation between different types of *yojanas* (or *Yojanas*), if the dimensions of the Meru, radii of solar *mandalas*, and radius of Jambudvipa etc. be converted into one and the same measure of *yojana* (or *Yojana* of *Tiloya Paṇṇatti*), it may be scientifically seen that the celestial distances were measured with the help of a gnomon in corresponding distances over earth. Such a notion has not so far been unearthed anywhere else. Consequently, the circumference of Jambudvipa whose diameter is one hundred thousand (100000) *yojanas*, is coincident with the parallel of maximum declination of sun. The horizontal plane of an observer situated at 23.5° North (maximum declination of sun) passes just over the top of Meru, This cannot be a matter of mere chance that the dimensions of the Meru fit into some astronomical constants of the Jaina school of astronomy.

Besides, if the distance of sun from the Meru on the Summer solstice day be taken as constant, the axis of the Meru describes an imaginary circular locus corresponding to the sun's motion on ecliptic.

The lamina bounded by the aforesaid circular locus of the axis of the Meru has been called as *samatala bhūmi* (plane earth) in Jaina canonical texts The plane of *samatala bhūmi* is parallel to the plane of ecliptic. It indicates a notion of obliquity of ecliptic. Furthermore, we find that the arcual distances of sun, moon and other Jyotiskas (astral bodies) from *samatala bhūmi* were called as their heights respectively. In accordance with this concept of 'height', the moon was regarded as 80 *yojanas* higher than the sun. Shankar Balkrishna Dixit ascribes to it the reason that the moon moves among the stars Stars being higher than the sun led them believe that the moon also moves higher than the sun. But the concept of 'height' does not imply, indeed, the sense of vertical height of moon over sun, rather it depicts a notion of latitude of moon This idea is confirmed from the fact that the notion of latitude of moon is also reflected from their knowledge of the lunar occultations with the 28 Naksatras (asterisms) Some Naksatras always occult the moon from the southern direction, some from the northern direction whereas some occult the moon from both the northern and southern directions depending upon the position of moon's nodes In this way, Jainas possessed a unique knowledge of the belt of lunar Zodiac. A crude notion of the motion of lunar nodes, Rahu and Ketu, is also implied therein It is worth-mentioning here that the well-known American astronomer, Neugebauer, has attempted to show that according to Babylonians, the moon had a zigzag motion Jainas had also a sound knowledge about the motion of moon They knew the latitude of moon in no less better a manner than ancient Babylonians did

Jainas had also studied the phenomenon of eclipse formation. In the context of Jaina texts, the shadow as implied in the concept of *parva* Rahu (*parva* means half lunar month and Rahu denotes moon's ascending node these days) covered the sun or the moon at least once in a period of six months and specifically the sun after 48 years and the moon after 42 months. It has been mathematically shown in our research paper presented at the Jaipur session of Jaina Vishva Bharati in October 1975, that Jainas had a unique contribution in expressing the cycles of eclipses in eclipse-years. Consequently, the 336 eclipse-years luni-solar cycle of eclipses is no less better than the Chaldean saros and the Metonic cycle. The Jaina cycle of eclipses compared to other world cycles of eclipses is absolutely distinct in its features

Besides, Jainas have a great contribution towards the evolution of graduating the Zodiacal circumference. Firstly, the Zodical circumference was graduated into 27 $\frac{3}{16}$ days and subsequently into 819 $\frac{27}{67}$ *mūhurtas* of a lunar sidereal revolution, 54900 *gagana khaṇḍas* (celestial

parts) and finally into 360 *saura* days (*a saura* day corresponds to the time taken by the sun to move on 1/360th part of the Zodiacal circle). Later an attempt to divide the Zodiacal circumference into 27 Naksatras (asterisms) of equal amplitude system is also hinted upon. However, we find that in China also, the Zodiacal circumference was graduated in the number of days in an year. But the Jaina theory of graduating the Zodiacal circumference is quite independent of any foreign influence.

Jaina texts give an appreciable account of measuring the time. The time of day elapsed at any instant was found out by measuring shadow length with the help of gnomon. In the second annual seminar of Astronomical Society of India, held at Kodaikanal in March, 1975, I have presented an analytical study of three kinds of gnomon experiments. Firstly, the Atharva Veda gnomon experiment, as elucidated by the grammatical analysis of Dr. Shakti Dhar Sharma, was designed to standardize '*muhūrta*' (*muhūrta*=48 minutes) as the fundamental unit of time. Secondly, according to Jaina texts, the time was measured as a function of shadow. Thirdly, Jainas has used gnomonic shadow-lengths in determination of seasons.

One more interesting point is that the time-units in *Atharva Veda* are 30-fold, viz. a month is divided into 30 days and a day into 30 *muhūrtas* etc. We have called it as Trigesimal system of time-units. Jainas had used this system and served as a medium for its convertion into Sexagesimal system.

It is worth appreciating that kinematical studies of planets like Venus have also been reported in Jaina texts. The velocity of Venus in different parts of lunar Zodiac has been compared with nine conventional velocities like those of elephant, horse, snake and cow etc. Many interesting results like the phenomenon of heliocentric rising and setting of Venus have been obtained from the kinematical studies of Venus.

Consequently, it is obvious that Jaina canonical texts abound in many mysteries of ancient lore of astronomical thought and many of them are yet to be unravelled through an intensive investigation of some works like *Karma Pāhuda*, *Bhadrabāhu Samhitā*, etc. The study of Jaina school of astronomy has initiated the cumbersome task of filling in the big gap in between *Jyotiṣa Vedāṅga* and *Siddhānta* astronomy. It has opened up new horizons for penetration into the contemporary Buddhist School of astronomy. An intensive project is the need of the hour so as to delve into the secrets of ancient Indian astronomy with the spread of Buddhism abroad. A well-known American scientist, Dr. Pingree, seems to have

overlooked the achievements of Jaina School of astronomy whilst he ascribes to Mesopotamia the origin of ancient Indian mathematical astronomy. In fact, such a project has been first undertaken under the supervision of Dr. Shakti Dhar Sharma, Physics Department, Punjabi University, Patiala (India). The period of Post-*Vedānga* pre-*Siddhānta* Jaina school of astronomy has suddenly come to lime light.

Correspondence

Sir,

In his article entitled 'Tamil Puranas' appeared in your issue of January 1977, the author has stated that '*Sripurana*' has not yet been published This is not correct The University of Madras has published this work in 1943 and another print also followed it. Late Venkatarajulu Reddiar, a prominent Tamil Scholar, has edited this work First he thought of translating it in Tamil but later changed his idea and published it in original form. Even now Jainas of Tamil Nadu keep this *purana* beside the idol and worship.

There are references in the commentaries of Tamil grammars about some other *puranas* written by Jaina Acaryas. In fact we have quotations from '*Santhipuranam*' a work lost.

Yours etc.
S Thanyakumar
Secretary, Jain Youth Forum, Madras

Feb 26, 1977

Sir,

I am really thankful to Sri Thanyakumar for adding it to my knowledge that '*Sripurana*' has since been published. My statement was, however, based on Prof A. Chakravarti's book '*Jaina Literature in Tamil*' (pages 126-127, revised edition edited by Dr. K. V. Ramesh and brought out by Bharatiya Jnanapith in 1974) I shall be glad if you kindly publish Sri Thanyakumar's letter in the Journal for providing readers with the additional information contained therein.

Yours etc.
Rama Kant Jain, Lucknow

Mar 17, 1977

Our Contributors

LEONA SMITH KREMSER, an ardent student of Jainism, she is writing at present the life story of Lord Aristanemi in verse.

SUBHAS CHANDRA MUKHOPADHYAY, an explorer at heart he is contributing a series of articles on ancient remains of Purulia in a Bengali Journal.

SAJJAN SINGH LISHK, doing research under Dr. S D. Sharma on Jaina Astronomy in the Punjabi University, Patiala.

"जिसे भव की थकान लगी हो ...."

जिसे अनादि कालीन भव-भ्रमण की थकान लगी है, तथा जो आत्मा की लगन-पूर्वक किसी भी प्रकार आत्महित साधना चाहता है ऐसे जीव के लिए एह बात है।

चाहे जैसा बढ़िया भोजन हो, किन्तु जिसे भूख ही न लगी हो, उसे कैसे भायेगा? उसी प्रकार जिसे भव की थकावट का अनुभव नहीं होता, तथा आत्मा की भूख नहीं लगी है; उसे तो आत्मा के आनन्द की बात सुनने में भी अच्छी नहीं लगती, उसकी रुचि जाग्रत नही होती।

किन्तु जो जीव भव-दुःख से थक गए हैं, जिसे आत्म-शान्ति की तीव्र क्षुधा जागृत हुई है, जो सोचते हैं कि "अरे रे! यह आत्मा भव-दुःख से छूटकर चैतन्य की शान्ति कब प्राप्त करेगा", वे आनन्द की यह अपूर्व बात अपूर्व रुचि से श्रवण करके समझ जाते हैं और उनके भव की थकान उतर जाती है। उन्हें आत्मा की अपूर्व शान्ति का अनुभव होता है।

जिन्हे भव की थकान लगी हो तथा आत्मा के सुख की भूख जागृत हुई हो, उन भूखों के लिये तो यह आत्मा की बात अमृत है।

इस अमृत से अनन्त भव की क्षुधा शांत होकर अपूर्व सुख की प्राप्ति होती है।

•

Conquer thy self, for difficult it is to conquer self. If self is conquered ye shall be happy in this world and after.

—LORD MAHAVIRA

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